REPRESENTATION OF KODAVA HISTORY AND CULTURE IN SELECTED FICTIONAL WORKS

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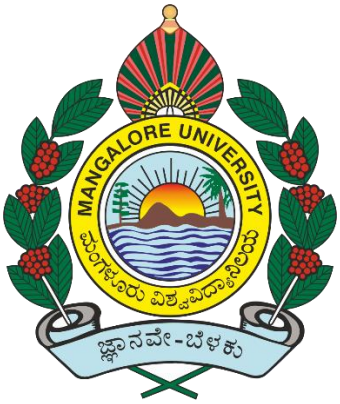

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FINAL SYNOPSIS

Representation of Kodava History and Culture in selected Fictional works

INTRODUCTION:

The proposed study analyses the literary representations of the discourses of Kodava history and Culture in Colonial India. It aims to ascertain if, Chikkavira Rajendra by Masti Venkatesh Iyengar, The Cross and Coorgs by K.B Ganapathy, The Scent of Pepper by Kavery Nambisan and Tiger Hills by Sarita Mandanna, as evidenced by the literature of the age, imperial ideology influenced regional discourses and resulted in ideological interaction and cultural conflict. The given study examines the representation of the Kodava community's narratives in their literature from the period of Indian colonialism. As evidenced by the literature of the times, it aims to understand how imperial ideology influenced regional discourses and resulted in an ideological interaction and cultural struggle. The study will look at literature that addresses This thesis shows how colonial rule had a significant effect on the native Kodava people.

Identity obtaining is plagued by a deep perception of loss. By using effective cultural intervention to present the indigenous civilization as archaic and prehistoric, the colonists obliterated it. They sought to change the way the natives thought by attempting to facilitate the establishment of cultural hegemony and subjugation. The deliberate undervaluation of local culture led to the promotion of the colonizer's culture and language as preferable.

The impacts of colonialism were not lessened by political dominance over and economic exploitation of the colonized. The colonial process attempted to eradicate indigenous culture in a number of ways. The constant assault on their customs, beliefs, and way of life caused the locals to feel a great sense of loss. Therefore, post-colonial cultures were driven to decolonize in order to reclaim the cultural identity that had been taken. The quest for identification is associated with a profound feeling of loss. Even while the literary representations are the major focus of this thesis, it also makes use of memoirs, letters, and archival materials where appropriate for its core analyses.

Humans are social animals and to understand the complex set of social beings. culture' plays a vital role. Culture is the common denominator that makes the actions of an individual understandable to the people. Awareness of one's own culture and tradition is important because it helps in projecting the values onto the future generation

The Kodavas - the dominant tribe of Kodagu are the focal topic of this colonial discourse. The main objective of this thesis is to explore the theme of transition through the intervention of the colonizers. The present work aims to perceive and analyse the Kodava identity in the explicit light of colonial theories. An attempt is made to construe literary and non-literary texts pertaining to Kodagu and Kodavas in forms of cultural representations The transformation of Kodagu after the annexation in 1834 by the colonial power was influential for the socio-economic symphony. This study is an attempt to examine the changes and continuities that have taken place in the culture of the Kodavas. It also advances into the elements of resistance and negotiation found in their representation of the cultural identity as a response to the onslaught of political, cultural and social mediation caused by the alien regime.

In the novels, many facets of human character and society are valued, and issues of tradition and culture are discussed in detail. The thesis tries to understand the distinctiveness of the community's culture and how it impacts its residents. There is significant focus on how colonial administration and education affected the native tribe. The intricacy of history demands that the many ways the crown is portrayed and the impact of proficiency be reexamined. While this thesis focuses on literary representations in the books indicated above, it also uses letters, memoirs, and archival sources where they are relevant to the primary research

Literature Review

Scholars have been more interested in the pre-colonial system. The cultural customs and changes that the Kodagu and their indigenous tribe went through have been the focus of recent works by Masti Venkatesh Iyengar, K.B. Ganapathy, Kavery Nambisan, and Sarita Mandanna.

Culture is a pattern of ideas, customs and behaviours shared by a particular people or society. It is constantly evolving by the influence of various means like law, knowledge, technology, and most importantly foreign influence when it comes to lands which were under colonial domination.

A cultural space that is neither created nor outside the colonial identity is created because of this scenario, which Homi. K. Bhabha rightly refers to being in the "in-between" position. Investigating this extreme complexity Bill Ashcroft, Griffiths and Tiffin write:

To maintain authority over the ‘other’ in a colonial situation, imperial discourse strives to delineate the self, yet at the same time, it must maintain sufficient identity with the ‘other’ to valorize control over it. The ‘other’ can, of course, only be constructed out of the archive of ‘the self, yet the self must also articulate the other as inescapably different. Otherness can thus, only be produced by a continual process of what Bhabha calls ‘repetition and displacement’ and this instigates an ambivalence at the very site of imperial authority and control (*Empire* 103)

In the text of M.N Srinivas , Religion and Society among the Coorgs in Kodagu, one of the world's leading anthropologists at that time was the first in his day to do an extensive research on the Coorgs in Kodagu. His assessments of the social structure centre on an intriguing relationship between the many rituals and traditions and how they highlight and help to maintain the social structure.

Kaveri Ponnapa the author of the exclusive coffee table book has fifteen years of research involved and over the course of several years, the author went on numerous field trips to various locales to observe festivals in cycles, collecting the most noteworthy and dramatic moments. The book serves as a foundation for additional scholarly research and an important reference work on a rapidly disappearing culture because of the extensive research that went into it. Using historical documents, folktales, and melodies The Kodava

people's narrative is told in The Vanishing Kodavas. It is an attempt to depict a way of life that is vanishing, to seize a momentary glimpse of the experiences and events that together shaped them into the people they are, and to emphasize the significance of maintaining the identities of tiny communities

In Kodavas: Their customs and Culture, B.D. Ganapathy discusses several theories regarding the Kodavas' origins. His personal opinion on the matter regarding the Kodavas' origins, There is little doubt that the already perplexing question is made more confusing by the differing opinions expressed regarding the Kodavas' origin. But even at the beginning of recorded history, it is undeniable that they are the majority of the original occupants of this area.

A Tiny Model State of South India by I.M. Muthannna, The author describes how this little realm was taken over in 1834, and how the unhappy Prince of Kodagu lost his crown due to no fault of his own other than his fearless resistance to the East India Company's aggressions. He goes on to say that a lot of Indian history has been misrepresented, misconstrued, and misread

The Coorgs and their origins by M.P. Carriappa and Ponnamma Cariappa state that, the Kodavas are distinct from the other South Indian communities. They have their own set of social norms. Their attire and ornaments have nothing in common with what is commonly associated with South Indian culture. They have distinguished themselves throughout history as fierce fighters of a martial race.

Due to his sense of alienation from the impact of the West and his ethnic heritage, the post-colonial subject is unable to fully identify with Western culture. This prevents him from belonging to the indigenous traditional culture. The result of colonial possession is the ambivalence in the colonized person that prompts an identity search. According to Homi K. Bhabha, "The colonial presence has always been ambivalent, split between its appearance as unique and authoritative and its articulation as repetition and difference" (Location 107). The search for identity among post-colonial subjects is motivated by this ambivalence.

Justification for the Doctoral Dissertation

The primary objective of this research is to examine how colonialism affected Kodava culture and traditions as they are depicted in the books *Chikkavira Rajendra, The Scent of Pepper, The Cross and the Coorgs, The Tiger Hills,* and *Pattole Palame*. There have been numerous studies on the cultures, religions, identities, and customs of various other ethnic groups, but relatively few have attempted to examine how invaders' influences have affected Kodava culture and traditional practices. I've chosen four books, along with *Pattole Palame*, a descriptive book on Kodavas, the other three novels were written by Kodavas themselves and Chikkavira Rajendra by renowned Kannada author Masti Venkatesha Iyengar.

This study will offer a thorough, nuanced, and comprehensive knowledge of the Kodavas' histories under colonial control, emphasizing the many and varied ways in which they negotiated, accommodated, and resented To incorporate the significance of culture and tradition, my research would examine several issues generated in the comprehension of the Kodava Cultural identity that has been punctuated by many socio-political forces by analysing these post-colonial novels. Additionally, the study will attempt to comprehend how "recent trends" in the outside world affected the Kodava community. I will now provide a thorough analysis of the primary materials I chose for my study. Based on the king's life and times, I've chosen Masti Venkatesha Iyengar's widely praised book, "*Chikkavira Rajendra*". Chikkavira Rajendra, the final Raja of Coorg, is portrayed by Iyengar in this book as a man of many paradoxes. He had a free spirit by nature. The work extensively describes the oppressive socioeconomic conditions made worse by the king's tyranny and atrocities. Through the personas of Deewan Bopanna, Uthaiah Thakka, and Utha, the text depicts the Kodavas. The king's dishonest actions caused the annexation to take place.

The novel, which portrays the transfer of authority from the king to the colonial regime, which saw little opposition from the populace, asserts that the invasion into the religious domain encountered significant opposition. I've decided to read Kavery Nambisan's fictitious story "*The Scent of Pepper*", which is set in the Kodava realm. The British policy in Kodagu is discussed in the text along with how it affects the lives of the locals.

K.B. Ganapathy's novel "*The Cross and the Coorgs*" examines the effects of colonial rule from the perspective of the native population. This text illustrates how colonization affected people's social and cultural interactions as well as their religious practices. The missionary endeavours of Rev. Moegling, a German missionary, and their failure as a result of local resistance are the subject of this book. Analytically, it examines both the detrimental and beneficial aspects of colonial intervention in Kodagu's social structure. The narrative also discusses the changes that occurred among the Kodagu population after the introduction of the plantation crop. Women's lives are depicted in a depressing environment. *The Coorgs and The Cross,* discuss the missionary efforts and their purported failure.

In *Tiger Hills*, Sarita Mandanna has attempted to portray a reality that she is most familiar with, in contrast to many authors who create new worlds. The depth of the culture that underpins everything about Coorg is hinted at in this book. Tradition represents timeless principles alongside those that are eternal. This 1878 novel offers a wealth of information on Kodava society both before and after the advent of the Europeans. The author provides a detailed account of the Coorg terrain, social and familial rituals, marriage, community leadership, the deity Igguthappa Swamy, and religious traditions to support the theme. Tiger Hills is a captivating story of a woman's ambition to live a happy life on her terms and conditions set against the backdrop of a changing world.

Chapterization

The current research focuses on the postcolonial works of Masti Venkatesh Iyengar, K.B. Ganapathy, Dr Kavery Nambisan, and Sarita Mandanna. There are five chapters in the research. In the introductory chapter, the history of Kodava tradition and culture is examined. The research on the district's historical background and the customs of the Kodava people are very distinct from those of the other ethnic groups in the nation. An investigation of the many traditions, including ancestor worship, the Kaimada and Ainmane notions, the Deva Kadu (holy trees), and the only community in the nation's possession of firearms will be covered. The chapter will also examine the community's changes following the arrival of the invaders. An attempt will be made to comprehend this community critically using a variety of critical and theoretical frameworks that have attracted scholarly interest in recent years. The mention of the land in different texts, mythological works, gazettes and also references to Kodagu in different memoirs. The chapter brushes through different ways in which Kodagu acquired its name concerning mythology and a few Tamil scriptures. Customs and traditions are what set the tribe aside from the rest of the crowd and a brief mention of the different cultural rituals is examined. Further, into the first chapter, there are details on Colonialism and Post-Colonialism. Thoughts, ideas and theories of different researchers have been considered in understanding the true meaning and analysis of the subject matter. The changes affected by the colonial rule in terms of education culture and policies within the lives of indigenous locals of the colonised nation. References from Said, Fanon, Lacan, and Foucault add value to the shaping of understanding of the effects of colonialism.

The second chapter discusses Masti Venkatesha Iyengar, recipient of the Jnanapeet Award, and authors who are Kodava by blood. Masti Venkatesha Iyengar, Dr Kavery Nambisan, K.B. Ganapathy, and Sarita Mandanna are the authors I've chosen for my work. These authors are inhabitants of the lovely country of Coorg and have first-hand knowledge of all of its customs, rituals, cultures, and traditions. Through colonisation, a new cultural environment was formed, and modern education became a gateway to shine a light on the intricate nuances of the Kodava clan and Kodagu, three writers have left their imprint on history. As a result, dignity and privilege were established. After Kodagu was annexed, the community underwent changes, which are depicted in the four novels. The structural changes in the Kodavas' economy brought on by colonialism can be linked to the post-

colonial social reform and class conflict processes. The effects of colonialism on the caste-based hierarchical social structure became apparent. In the first few pages, the chapter understands the meaning of identity, cultural identity, and Kodava identity and how are identities unique and differ in places, it also deals with the colonial advent to the land of Coorg and how educational colonialism took place. A thorough identity of the Kodavas through the prism of *Orientalism* by Edward Said gives it a different spectrum of colour to the culture of the tribe and how the culture was anglicised.

"The Coorgs are a community of people whose customs, ceremonies from birth to death, festivals, dresses and language and mode of life are quite different from other communities of Hindu."[1] The uniqueness of the Kodavas is mentioned in many other gazettes, memoirs, books, articles and oral texts which made them a fascinating subject to the colonial rulers to experiment with their operation conversion. The Kodava ethos was embedded in the *Okka*[2]. A Kodava was born and usually, lived and died as a member of an *Okka.* There is no separate existence[3]. The Kodavas had the system of a joint family which was unlettered till the advent of the British Kodagu. The influence of colonization caused differences in belief which finally led to the abandonment of heritage.

In the second half of the chapter, there is a brief introduction to the novels which shows the impact of colonization on Kodava culture and tradition. The award-winning historical novel of 1956, *Chikaveera Rajendra* by Masti Venkatesh Iyengar is about the reign of the king in Kodagu after his father Linga Rajendra II. The king was a womaniser as mentioned by writers and also an alcoholic. The general public of Kodagu did not have a good opinion of the king and the queen who was the Kodavathi, who would be the bridge between the people and the king. His attempts to stay in power make him blind to all of the relationships he has including his sister Devammaji, the interference of the British during the revolutionary acts spirals into a different direction which finally ends with the British entering the land of Kodagu. After the advent of the British, the revolutionary changes that occurred in the lives of the native tribes are colossal. These changes are depicted in the semi-historic novel, *The Cross and the Coorgs,* by the Indian entrepreneur and author K.B. Ganapathy. In his book he speaks about the struggles and the efforts made

[1] Hunter, *Imperial Gazetteer 1 v,* p. 28.
[2] Ponnapa Kaveri, *The Vanishing Kodavas.*
[3] Ponnapa Kaveri, *The Vanishing Kodavas.*

by Reverend Moegling in his Basel mission[4] to spread Christianity, the novel follows his life of moving in Coorg to influence the people of course to embrace the new faith. Moegling tries to influence Chikaravera Raja, the Last King of Kodagu, who was exiled to Varanasi to adopt Christianity in return for his Kingdom but the British government didn't want to mix religion and politics. But his plan is partially fulfilled with the baptism of Princess Gowramma. There was constant rumble between Tippu Sultan and the British but Moegling's dreams come true when he successfully converts a Kodava, Almanda Somayya to Stephanos. The novel comes to an end with Moegling health deteriorating and his responsibilities handed over to Reverend Kittle.

In *The scent of Pepper*, by Kavery Nambisan The story revolves around a tight-knit Kodava society that lives in harmony. The novel depicts how the British policies in Kodagu impact the lives of people in this society. It narrates the challenges of the protagonist Nanji, who is remarried to wealthy estate owner Balyanna, who is a veterinary doctor from England. The author's description of the locals along with the British introduces the western culture, education, and scientific techniques that mix the local culture and affect the thought process of the Kodavas. We learn about the different cultural identity and practices but globalization and western civilization is sweeping away the tradition and culture of the society affecting changes in the behaviour and thinking of the people.

Tiger Hills by Sarita Mandanna is it fictitious novel of Kodagu in the 1920s and revolves around the triangular love story of Devi, Devanna and Machu. The postcolonial situation forces the colonised to live in an unfamiliar mixed culture where the new society brings new rules and customs. The lives of the 3 characters change with the development of the novel as changes are effected by the alien rule.

Chapter three discusses Chikkavira Rajendra and The Cross and the Coorg, works with historical context. These two are the 18th and 19th centuries respectively. The British East India Company's arrival and the British colonization of India were two important historical occurrences that occurred during this time. The effects of British colonization on the Coorg people as well as on the Haleri kings are examined in both books, emphasizing the conflicts between the traditional ways of life and the imposition of Western ideals and goals. It looks at the locals' complex and multidimensional cultural identity. In The Cross

[4] Ganapathy K. B, *The Cross and the Coorgs*

and the Coorgs, the issue of conversion in Coorg is examined, emphasizing how complicated and delicate religious identity is in the area.

Based on the life of the last Coorg king, who reigned from 1820 to 1834, is Chikkvira Rajendra. Historical fiction is a literary technique used in both works to examine the past and its ongoing effects on the present. The novels examine colonialism, cultural identity, and religious conversion through symbolism.

The imperial conditions have bound the colonized and colonizers in a particular or implacable mould of their respective characters and dictated their conduct. Post-Colonial novels gained great momentum in 1970 and 1980. M.K Naik states about the postcolonial or post-independence novels:

Post-Independence Indian English fiction retains the momentum the novel has gained during the Gandhian age. The tradition of social realism established earlier on a sound footing by Mulk Raj Bhabani Bhattacharya, Manohar Malgonkar and Khushwant Singh, who made their appearance during the nineteen fifties and the early sixties [5](Naik, 222.23) The more traditional ideas of the historical novel practically assume that it integrates the past as a pre-formed thing and treats it almost reverently, treating it almost like an epic. However, what is more, crucial is to look at the level of self-consciousness he brings to his work, the various methods he uses to achieve his goals, and how all of these affect the format and style of his novels.

Indian novelists like Masti Venkatesh Iyengar have reworked the historical material in a variety of ways. Chikka Veeraraja provides his understanding of the British rule in India and the modes of resistance that people built to fight it. He dramatises the dialectical tension between the divine and the humanistic modes of historical change.

In Coorg, there was a lot of persecution of the converts and missionaries. The Coorgs, who have a deep and unwavering belief in the legacy of their ancestors, did not want the new faith to have any effect on their tradition. In Coorg, there was a lot of hatred toward both converts and missionaries. Challenges and responses are different faces and religion is a key tool and a challenge in any society. The French thinker Auguste Comte explained

[5] Naik, M.K, A History of Indian English Literature. New Delhi: Sahitya Akademi,1982.

“Social change is the outcome of intellectual development. The European traders who entered the country for trade and commerce accompanied them from Christianity to Kodagu like the rest of the country.

The missionaries had a great influence on the educational system in the modern era. The main aim of the Christian missionaries was superficially to impart education, but the inner motive of these missionaries was to communicate their faith and convey the “word of God to all. The person who was keen on converting people in Coorg was Herman Friedrich Moegling (1811-1881). He was a German missionary and was from the Basel Mission. He spent most of his life in the western region of Karnataka. Moegling’s contribution to Kannada literature through translations was enormous. He is a well-known writer and linguist who has produced more than 36 literary works. Reverend Moegling was extremely happy when he got to know about Coorg and the Coorgs. Mr M.C Naughton, secretary to the governor-general of India had written a letter after the annexation of Coorg in 1834:
In the fourth chapter the two novels The Scent of Pepper and Tiger Hills speak about the gender role of the strong women Nanji and Devi who are strong enough to face the world in spite of the patriarchal system,

A significant portion of current Indian writing in English is composed of fiction written by Indian women novelists. It offers wisdom, depth of comprehension, a storehouse of meanings, and a starting point for conversation. Women's issues are a major subject for many Indian women novelists. They see the world from a female point of view. This has greatly accelerated the development of English-language creative writing, and some authors have addressed women's difficulties, such as Sahgal, Deshpande, Shoba De, Kamala Markandeya, Desai, and others.

According to Tickner, feminists believe that patriarchy is a social construct that can be comprehended by examining social institutions within the context of society. They think that people's mental and social conditioning is how patriarchy operates. The process of social and mental conditioning creates and establishes the gender roles of men and women. This indoctrination, which favours male dominance and establishes gender norms, has taken hundreds of years to implant the idea in people's minds and psyches. As a result, it has been passed down through social institutions from generation to generation.

The current study has concentrated on the effects of colonialism and the changes in the Kodava community's gender roles. Kaveri Nambisan's The Scent of Pepper and Sarita Mandanna's Tiger Hills discuss the sociocultural viewpoint, as well as the economic, religious, customary, and familial influences on the characters in these two works. According to Goswami 1999

> "Society is a group of individuals involved in
> persistent social Interaction or a large social
> group sharing the same geographical
> Or social territory where different characters
> are found to be seen".

Conclusion

The Kodavas, the original inhabitants of the land possess a culture which stands distinct from other cultures in India. This community experienced radical changes under the colonial regime. The invasion of British imperialist powers on the political, economic, social, and intellectual facets of the Coorg people occurred in the year 1834.

The representation of the false image of the Orient was fabricated by Western thinkers as the primitive "other" in contrast with the civilized West. The consequences of colonialism are persisting in the form of chaos, coups, corruption, civil wars, and bloodshed, which permeates many ex-colonies. The powerful colonizer has imposed a language and a culture, whereas those of the Oriental peoples have been ignored or distorted. However, the cultural representation is exposed by colonial studies after Edward Said. The majority of heritage has previously been examined by post-colonial and sub-lateral histography. In the past few years, researchers and academics have made an effort to assemble historical and documentary sources to examine imperial ideologies on authority and cultural influence. A growing number of publications in sub-lateral studies have been stimulated by this revived interest in historical documents, and gazettes although research on how the locals are portrayed in creative literature is still mostly unexplored.

The goal of the current study is to analyse the cultural characteristics of Kodavas and determine whether their sartorial preferences have been affected by their educational

attainment, marital status, and variety of employment. In order to determine how much tradition and modernity are being pulled apart, the study attempts to determine whether the processes of indigenization and westernisation (or Anglicization) have had an impact on the Kodavas' sense of style to look at changes in their economic (or other) activity that may have influenced their cultural makeup. To comprehend how various factors affected the cultural shifts among Kodavas in Kodagu. These outcomes are achieved from the four novels which majorly reflect colonial times.

During this period, Coorg, which had previously been isolated, began to develop a distinctive culture and undergo societal development. This era so holds a significant position in Coorg's history. According to a sociologist, the British changed the appearance of the Coorg. It is impossible to overstate the case. The cultural makeup of Coorg and the resulting changes are the main topics of this study. This research aims to evaluate how Kodagu's centuries-old traditions are being impacted by the winds of change.

The focus and restrictions of this paper are primarily the analysis of the effects of the British rule on the indigenous people regarding their culture, tradition, and their way of life due to the introduction of English education, conversion, and coffee plantation on the Kodava Society. The colonial government brought about significant changes in this community. Due to the complexity of the subject, there are more reasons to focus primarily on the Kodavas or Coorgs. Both enhancing their political clout and taking advantage of the colonies' riches were priorities for colonial powers. The invading force oppressed and enslaved most of the native inhabitants of the colonial area. At the same time, they were compelled to renounce their cultural heritage and adopt the culture of the colonizer. This tactic, also known as cultural colonialization, was designed to influence the minds of those who had been colonized. The colonial powers thought that a colonized country that embraced and admired Western culture would no longer be able to fight its dominion. For instance, colonized people in British colonies were required to adopt Christianity, acquire English, and engage in academic reading. As a result, they embraced Western values, which finally allowed the colonizers to rule through permission rather than force. However, total absorption was never possible shown in *The Cross and the Coorgs* by K.B. Ganapathy.

Kodavas who were "brainwashed" and desired to be accepted as part of the "high culture" were never able to accomplish their goal due to their ethnic origin. They had previously

been thought of as less than others. Cultural elites have long claimed that developing nations are inferior and require assistance from the West to advance their moral standing and material prosperity. The inhabitants of Kodagu were depicted as "barbarians," or uncultured people, who needed to be domesticated and educated. They were also portrayed as being innocent and infantile

After considering the numerous factors, it is possible to conclude that the British invasion marked a turning point in Kodagu's history. The existence of the European community and the activities they engaged in had a significant impact on the Coorgs. The English educational system had a significant influence, and the Coorgs were converted from their long isolation into a prosperous society by absorbing English education, which served as a signpost for social transformation among the Coorgs. Due to this, Kodagu's political system and social structure had transformed by 1947. In this regard, the study of literary representation of culture and education in colonial India plays a significant role.

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